

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 12th January 1895.

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Nil.			



## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	" Ghosak " ... ..	Khulna ... ..	....	
<i>Fortnightly.</i>				
2	" Bankura Darpan " ... ..	Bankura ... ..	397	
3	" Kasipur Nivási " ... ..	Kasipur, Barisál ... ..	300	
4	" Ulubaria Darpan " ... ..	Ulubaria ... ..	720	
<i>Tri-monthly.</i>				
5	" Abodh-Bodhini " ... ..	Calcutta ... ..	....	
<i>Weekly.</i>				
6	" Banganivási " ... ..	Calcutta ... ..	8,000	4th January 1895.
7	" Bangavási " ... ..	Ditto ... ..	20,000	5th ditto.
8	" Burdwán Sanjivani " ... ..	Burdwan ... ..	310	1st ditto.
9	" Charumihir " ... ..	Mymensingh ... ..	.....	1st ditto.
10	" Chinsura Vártávaha " ... ..	Chinsura ... ..	500	
11	" Dacca Prakásh " ... ..	Dacca ... ..	2,400	6th ditto.
12	" Darsak " ... ..	Chinsura ... ..	.....	6th ditto.
13	" Education Gazette " ... ..	Hooghly ... ..	950	4th ditto.
14	" Hindu Ranjiká " ... ..	Boalia, Rajshahi ... ..	248	2nd ditto.
15	" Hitavádí " ... ..	Calcutta ... ..	3,000	4th ditto.
16	" Jnándáyiká " ... ..	Ditto ... ..	.....	5th ditto.
17	" Murshidabad Hitaishi " ... ..	Murshidabad ... ..	....	2nd ditto.
18	" Murshidábád Pratinidhi " ... ..	Berhampore ... ..	.....	28th December 1894.
19	" Pratikár " ... ..	Ditto ... ..	608	4th January 1895.
20	" Rangpur Dikprakásh " ... ..	Kakinia, Rangpur ... ..	170	
21	" Sahachar " ... ..	Calcutta ... ..	800-1,000	2nd ditto.
22	" Samaya " ... ..	Ditto ... ..	4,000	4th ditto.
23	" Sanjivani " ... ..	Ditto ... ..	4,000	5th ditto.
24	" Sansodhini " ... ..	Chittagong ... ..	.....	
25	" Sáraswat Patra " ... ..	Dacca ... ..	(300-400)	5th ditto.
26	" Som Prakásh " ... ..	Calcutta ... ..	800	31st December 1894.
27	" Sudhakar " ... ..	Ditto ... ..	2,000	4th January 1895.
28	" Vikrampur " ... ..	Lauhajangha, Dacca ... ..	600	3rd ditto.
<i>Daily.</i>				
29	" Banga Vidyá Prakáshiká " ... ..	Calcutta ... ..	500	4th, 5th and 7th to 9th January 1895.
30	" Dainik-o-Samáchar Chandriká " ... ..	Ditto ... ..	1,200	31st December 1894, and 6th to 10th January 1895.
31	" Samvád Prabhákar " ... ..	Ditto ... ..	1,435	5th and 7th to 9th January 1895.
32	" Samvád Purnachandrodaya " ... ..	Ditto ... ..	300	
33	" Sulabh Dainik " ... ..	Ditto ... ..	3,000	3rd to 5th and 7th to 9th January 1895.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
34	" Dacca Gazette " ... ..	Dacca ... ..	500-600	7th January 1895.
<b>HINDI.</b>				
<i>Monthly.</i>				
35	" Bihar Bandhu " ... ..	Bankipore ... ..	500	
36	" Darjeeling Mission ke Másik Samáchar Patrika. " ... ..	Darjeeling ... ..	500	
<i>Weekly.</i>				
37	" Aryávarta " ... ..	Dinapore ... ..	750	5th January 1895.
38	" Bhárat Mitra " ... ..	Calcutta ... ..	2,500	3rd ditto.
39	" Hindi Bangavási " ... ..	Ditto ... ..	10,000	7th ditto.
40	" Uchit Vakta " ... ..	Ditto ... ..	.....	15th and 22nd December 1894.
<b>PERSIAN.</b>				
<i>Weekly.</i>				
41	" Hublul Mateen " ... ..	Calcutta ... ..	.....	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URDU.</b>				
<i>Weekly.</i>				
42	" Akhbar-i-Al Punch " ...	Bankipore ...	750	20th December 1894.
43	" Darussaltanat and Urdu Guide " ...	Calcutta ...	300	3rd January 1895.
44	" Gaya Punch " ...	Gaya ...	.....	31st December 1894.
45	" General and Gauhariassi " ...	Calcutta ...	410	31st December 1894 and 8th January 1895.
46	" Mehre Monawar " ...	Muzaffarpur ...	150	
<b>URIYA.</b>				
<i>Monthly.</i>				
47	" Asha " ...	Cuttack ...	80	
48	" Pradip " ...	Ditto ...	.....	
49	" Samyabadi " ...	Ditto ...	.....	
50	" Shikshabandhu " ...	Ditto ...	.....	
51	" Taraka and Subhavartá " ...	Ditto ...	.....	
52	" Utkalprabhá " ...	Mayurbhunj ...	97	
<i>Weekly.</i>				
53	" Dipaka " ...	Cuttack ...	.....	
54	" Samvad Váhika " ...	Balasore ...	203	
55	" Uriya and Navasamvád " ...	Ditto ...	420	
56	" Utkal Dípiká " ...	Cuttack ...	450	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
55	" Paridarshak " ...	Sylhet ...	480	For the first fortnight of Paus, 1301 B.S.
87	" Silchar " ...	Silchar ...	250	
59	" Srihattavási " ...	Sylhet ...	.....	







## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Uchit Vakta* of the 22nd December says that a signboard A high-handed act of the prohibiting persons who are not Hindus from entering into the temple of Vishwanath in Benares Benares police. having been put over the temple gate, the local kotwal repeatedly sent for Panda Hari Maharaj. The temple is a sacred place of the Hindus. They cannot allow any non-Hindu to enter it. The kotwal has no power to send for the Maharaj. By this act of the kotwal the Hindus will understand that he is giving indulgence to the Musalmans.

UCHIT VAKTA,  
Dec. 22nd, 1894.

2. A correspondent of the *Darussaltanat and Urdu Guide* of the 3rd January says, that all riots which have occurred within the Barh subdivision in Patna, since the arrival of Mr. Babonau there, are due to his mismanagement of affairs and to his folly. Some fresh quarrels would have broken out between the Hindus and Musalmans during the last Buqr-id festival at Barh, if the District Magistrate of Patna had not adopted a wise course of action for nipping the evil in the bud. During the last week there has been a very serious quarrel within the jurisdiction of the Barh thana. In it two men were killed and many were wounded. This riot was due entirely to the cowardice of Mr. Babonau. The local police is quite ignorant of the occurrences which now and then take place there.

DARUSSALTANAT  
AND URDU GUIDE,  
Jan. 3rd, 1895.

3. The *Hitavadi* of the 4th January quotes the following from the *Sansodhini*:—

HITAVADI,  
Jan. 4th, 1895.

A *sankirtan* affair in Chittagong. Mr. Good of the Chittagong *sankirtan* case notoriety has again interfered with a Brahmo *sankirtan* in Chittagong. On the 21st December last, when the *sankirtan* party was proceeding northward along the Kata Pahar road, Mr. Good was driving in an opposite direction on the same road. As soon as his carriage came near, the police bade the party to remove to one side of the road in order to make room for Mr. Good's carriage to pass. But shortly after Mr. Good returned on foot, his carriage following him, and getting in the midst of the crowd put a stop to the singing and asked them why they had not ceased singing on seeing his carriage approach. He then took down the name of one of the party and the name of the office in which he serves, and said he would report against him to his official superior. He has also written to the Magistrate complaining that the police did not stop the singing in the *sankirtan* party on seeing his carriage approach. On the other hand, the Assistant Secretary of the local Brahmo Samaj has charged Mr. Good before the Magistrate with having interfered with their religious practice. As the *sankirtan* is a necessary part of the religious celebrations of this country, it is important that there should be an authoritative decision on the question whether a *sankirtan* party is bound to stop singing on seeing an Englishman. On a previous occasion the leaders of a Hindu *sankirtan* party in Chittagong were fined for not stopping singing in front of a Christian church.

4. A correspondent of the same paper complains that the serious dacoity that lately took place at the house of Madhusudan Roy of Malipara, Sirajganj, still remains untraced like the six or seven other dacoities in the same place. Life and property have become insecure there. The police which has come to investigate the dacoity at the house of Madhusudan Roy is committing oppression.

HITAVADI.

5. The *Banganivási* of the 4th January says that thefts have become so rife in Naihati, near Calcutta, that the residents of the place do not venture to go to sleep during the night. The police have as yet failed to trace a single case. It is necessary that the few malaria-stricken local constables should be replaced by a set of hardier men under an able Inspector.

BANGANIVASI,  
Jan. 4th, 1895.

6. Referring to the petition which has been submitted by the people of Kumarkhali, in the Nadia district, against the proposed abolition of the local thana, the *Bangavási* of the 5th January asks why, if the police are really as bad and high-handed as people represent it to be, are the residents of Kumarkhali anxious to retain such neighbours?

BANGAVASI,  
Jan. 5th, 1895.



SULABH DAINIK,  
Jan. 7th, 1895.

7. The *Sulabh Dainik* of the 7th January says that according to the

The low-class Mussalmans in the Backergunge district.

*Kasipur Nivasi* newspaper the low-class Mussalmans of the Backergunge district have become so predominant that the respectable people live in fear of them. They are constantly guilty of the crimes of killing cows and setting fire to houses, and not unfrequently of the crime of murder too. But few people dare take proceedings against them. And even when such proceedings are taken, no one ventures to come forward to depose against them.

(b)—Working of the Courts.

CHARU MIHIR,  
Jan. 1st, 1895.

8. The *Charu Mihir* of the 1st January says that Mr. Radice, Joint-

Mr. Radice's treatment of cases against the police.

Magistrate of Mymensingh, generally dismisses the cases which are brought against the police; and not content with this, he makes the complainant under

section 560 of the Code of Criminal Procedure pay compensation to the accused, and commits him and his witnesses for trial under sections 211 and 193. The public suspect something wrong in this distinction that is made between ordinary cases and cases against the police. Besides, high-handed as the police of this district is, Mr. Radice's conduct in regard to it is calculated to make it still more high-handed.

SAHACHAR,  
Jan. 2nd, 1895.

9. The *Sahachar* of the 2nd January says that the *Amrita Bazar Patrika*

The Deputy Magistrate of Goalundo.

has received a telegram from Faridpur to the effect that the Deputy Magistrate of Goalundo has

committed one Abdul Gani to the sessions on a charge of stealing Rs. 7 only. The complainant was an Englishman, and he whispered something in the ear of the Deputy Magistrate when the case was going on. No time was allowed to the accused to make an affidavit for the transfer of the case to another court.

BANGANIVASI,  
Jan. 4th 1895.

10. The *Banganivasi* of the 4th January has the following:—

Mr. Fordyce, Deputy Magistrate, Dacca.

The exhibition of their extraordinary powers by European Deputy Magistrates constitutes a wonderful drama, the first half of which was enacted by "my dear Konstam" of Tirhut, and the second half of which is being at this moment enacted by Mr Fordyce, Deputy Magistrate of Dacca. The whole representation is of a most disgusting nature; it is an extremely degrading illustration of the prevailing administrative policy, and constitutes a deep reproach to one's self-respect. The details are simply appalling.

Referring to Deputy Magistrates like Mr. Fordyce, the writer says:— Now, the question is who has sown this poison seed? Who has given these European Deputies of immoral character the right of admission into the ranks of native Deputy Magistrates? Everybody sees it in broad daylight that the man who has given them that right is our exceedingly kind Sir Charles Elliott.

SULABH DAINIK,  
Jan. 4th, 1895.

11. The *Sulabh Dainik* of the 4th January says that the question is

Mr. Fordyce.

whether Government should retain in its service a judicial officer guilty of such injustice and

oppression as Mr. Fordyce. Or are such things too common during Sir Charles Elliott's administration to be thought deserving of any notice? A day will come where Mr. Fordyce will have to repent deeply for these lawless acts, for though he may obtain pardon from Sir Charles Elliott, he cannot expect pardon from God.

BANGAVASI,  
Jan. 5th, 1895.

12. The *Bangavasi* of the 5th January has heard that Mr. Earle

Mr. Earle's order regarding the trial of cases against the police.

Magistrate of Mymensingh, has passed an order to the effect that no Sub-divisional Deputy Magistrate in his district should, without his permission,

try any case against the police. But the Deputy Magistrates whom the District Magistrate cannot trust should rather not be placed in charge of sub-divisions, than being placed in charge of them be made so subservient to the District Magistrate as to be rendered incapable of maintaining the prestige of their position and of the criminal administration. After this order of Mr. Earle's, the public will surely wait to see who comes out the best in a quarrel between the police and a Sub-divisional Magistrate.



13. The *Dainik-o-Samachar Chandrika* of the 6th January has the following on the Nator case :—

The Nator case.

The hearing of the case was finished a month ago, but the passing of the judgment was postponed three times. In the meantime, people made various surmises, said various things, and received various news from Boalia. And no wonder that they did so, for a month's time is long enough to enable one to write and publish a voluminous book, or to take a trip from Bombay to England, nay, even to conquer a country. And not only is the delay in the passing of the judgment questionable, but it is also to be asked why Mr. Palit vacillated from date to date in delivering judgment. Such conduct on the part of a judicial officer is calculated to excite suspicion in the public mind, and should not on any account be encouraged. Mr. Palit is still a boy, having barely passed his twenty-fifth year. He should have been very careful, and not excused himself again and again for altering the date fixed for the delivery of his judgment. Indeed, this is the first criminal case in which the writer has seen a Judge take a month's time for delivery of judgment.

Both the assessors, who were Europeans, declared the Raja innocent; and when the hearing was concluded, the Judge himself released the Raja without bail, and permitted him to go anywhere he liked. Was not this sufficient to create an impression in the public mind that the Raja was to be acquitted? But the delay in delivering judgment excited suspicions, which cannot but be called reasonable. Judgment was delivered on the 3rd January last; but when the sentence was passed, it was too late to move the High Court for bail, and the Raja had in consequence to spend that night in jail.

The writer had received information from Boalia by post and telegraph that before the date on which the judgment was passed preparations had been made in the jail to admit the Raja as an inmate, and several precautions had been taken with the same object. This is rather strange, if true. Yogendra Nath is not Tikendrajit, and Nator is not Manipur. The writer therefore fails to understand for whose reception all these preparations were made.

Out of the fine which has been imposed, six thousand rupees has been ordered by the Judge to be paid to the complainant. This expression of sympathy with the complainant is unique. Barrister Bonnerjee's object in alluding to the circumstances of the complainant, in the course of the hearing, was to prove that the latter was a mere tool in the hands of a rich man who could afford to bear his law expenses, and that the whole case was the result of some conspiracy against Yogendra Nath. But the use Mr. Palit seems to have made of this part of Mr. Bonnerjee's case is, that the complainant being a poor man ought to be compensated for the expenses he was put to in going through the case. Would not the Judge have done well to give some compensation to the coadjutors of the complainant as well? Many people are saying that the one night's imprisonment which the Raja has undergone, owing to the sentence having been passed very late in the day, has been sufficient punishment for him, and the writer quite agrees in this view.

14. The same paper has the following regarding the affidavits which have been submitted against Mr. Fordyce, Deputy Magistrate of Dacca:—

The charges brought against Mr. Fordyce, Deputy Magistrate of Dacca.

The *Dacca Gazette* says that a good many wrong proceedings of Mr. Fordyce were criticised in that paper so long ago as the time of Sir Charles Elliott's visit to Dacca, but the result of that criticism was that Mr. Fordyce was vested with the powers of a Magistrate of the first class. According to the same paper, it is Mr. Cotton, the Chief Secretary, who has taken Mr. Fordyce in his present troubles under his protection. The writer cannot believe this, as he has confidence in Mr. Cotton's uprightness. It was confidence in the present Chief Secretary's uprightness which made the writer disbelieve the rumour set afloat some time ago to the effect that Mr. Warde-Jones, Deputy Commissioner of Gobindpur, in the Manbhum district, acted in a high-handed manner, because he was under the patronage of Mr. Cotton. But though the writer never believed these accusations against Mr. Cotton, most people in Dacca are giving credence to the rumour about Mr. Cotton taking Mr. Fordyce under his protection. It is therefore necessary that

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 6th, 1895.

DAINIK-O-SAMACHAR  
CHANDRIKA.



Mr. Cotton should take particular care that a proper investigation is made into the charges brought against Mr. Fordyce.

The *Dacca Gazette* also says that it will be wrong to acquit Mr. Fordyce simply on his explanation that the accusations against him are the result of a conspiracy among the pleaders of the local Bar. Even before Mr. Fordyce had any quarrel with the pleaders, he got a bad name everywhere, and the pleaders were already endeavouring to set matters right. It is indeed difficult to believe that because Mr. Fordyce had some quarrel with a single pleader, therefore the whole bar combined in a conspiracy against him. Such a thing has never been heard of, though *hákims* and pleaders are often found to differ in opinion and to exchange angry words. It is also a most extraordinary circumstance that, not one or two, but all these charges should have been brought against Mr. Fordyce alone. The fact, that though Babu Akshay Kumar Sen pointed out to the parties the risk they ran in making such charges against a judicial officer, and the severe punishment they would incur if the charges were not proved, the parties insisted on the charges also makes it clear that the complaints ought not to be lightly rejected, and that a thorough investigation ought to be made into them. In one instance at least, namely, in the whipping case, Mr. Fordyce's conduct was censured by the High Court itself, which blamed him for inflicting the punishment in utter disregard of the District Judge's advice. It cannot be denied that in that case Mr. Fordyce was more anxious to stand by his own *zid* than to dispense justice to the accused.

Mr. Fordyce is a judicial officer, and holds the powers of a first class Magistrate. Any stain upon his name will therefore be a disgrace to the entire class of Deputy Magistrates. Nay, more—Mr. Fordyce is a European, and a blot on his character will bring discredit on the whole European community. Government too will incur blame if Mr. Fordyce is not proved innocent, because it appoints Europeans of unknown character to posts of responsibility, disregarding the people's advice not to do so. It is hoped therefore that the Lieutenant-Governor and Mr. Cotton, the latter for the sake of his own good name at least, will make proper arrangements for making a thorough and impartial enquiry into the complaints.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 10th, 1895.

15. The *Dainik-o-Samachar Chandriká* of the 10th January refers to the prosecution of Isvari Prasad and remarks as follows:—

The case of Isvari Prasad of Patna. It is a custom with zamindars to ruin recalcitrant raiyats by involving them in harassing litigation, and Magistrates and Deputy Magistrates sometimes have recourse to this method with the object of punishing obnoxious persons. They will arrange for the hearing of the cases against such persons while on tours, and make them follow their courts from place to place, thereby ruining them in purse and subjecting them to endless worry and trouble. Isvari Prasad of Patna is being punished in this way by the Magistrate of Arrah. He will now have to take by commission the evidence of the former Magistrates of Patna, some of whom are now in Backergunge, some in Comilla, and some in Sirajganj, and will therefore have to send pleaders and mukhtars to all these places at a ruinous cost. He wanted to have the case against him transferred to Alipore, and the High Court ought to have granted his prayer. The writer does not mean to say that Isvari will not have a fair trial at Arrah, but considering the way in which he is being harassed, he will be regarded innocent, even if he is found guilty. He has been already adequately punished, and if the writer had been in his position, he would have quietly waited for the sentence without spending money on his defence. People are now losing their respect for the administration of criminal justice by the mufassal courts, and it is now a common thing to hear them say (so-and-so has been punished, he is probably innocent, and there has been a miscarriage of justice in his case). This being so, the sentence of a criminal court does not now bring much opprobrium along with it in the estimation of the public. The officials often attach more importance to a man's conviction by a lower court than to his subsequent acquittal on appeal, for they think that the hardships which he undergoes during his trial are the things that are required. This may be true, but cases of this nature in which people are unnecessarily harassed by being made the subject of criminal prosecutions, are



bringing the administration of criminal justice into disrepute, and are by that means shaking the loyalty of the people.

(d)—Education.

16. The *Dacca Gazette* of the 7th January has the following:—

DACCA GAZETTE,  
Jan. 7th, 1895.

"Nutan Path." We cannot pass over in silence the exhibition of good sense recently made by our contemporary of the *Hitavadi*. Referring to the fact that Sir Griffith Evans has been repeatedly appointed as a member of the Imperial Legislative Council, the *Hitavadi* of the 28th December 1894 says that, "though Sir Griffith is in every respect a very able man, still we can never approve of any particular person monopolising the office (membership of the Legislative Council) for a long period;" while in foot-note (9), in column 14 of the same issue of the same paper, the editor has, with a view of defending Babu Chandra Nath's monopoly of the sale of "Nutan Path," freely and unreservedly condemned the sentiments expressed in the weighty letter which appears above the signature of Satyavadi Bhattacharyya (Weekly Report for 5th January, paragraph 15). It is really a wonder that the same editor should in the same paper stand up against all monopolies, should object to the reappointment of Sir Griffith Evans, "though in every respect a very able man," simply on the ground that such reappointment savours of a monopoly, and should at the same time transgress the limits of justice and decency for the purpose of defending a monopoly in the case of "Nutan Path," one of the many books which, after being approved by the Central Text-book Committee and consequently by Babu Chandra Nath himself, a member of its Literature Sub-Committee, have found a place in the list of the Director of Public Instruction as text-books for the same class as "Nutan Path"—a list, that is, which includes books that are even superior to it!! Will anybody be able to explain this mystery? The ways of the Education Department are really wonderful. Are the authorities completely blind to this matter?

17. The *Hitavadi* of the 4th January has the following:—

HITAVADI,  
Jan. 4th, 1895.

The Sanskrit College.

The Calcutta Sanskrit College is an institution highly prized by the Hindus. It was at one time looked upon with pride by the Bengali community, and though in the course of time it has lost much of its old glory, it is still loved and cherished by them.

The college possessed a long roll of eminent professors. No worthy successor has occupied the chair which was once filled by the late Jaynarayan Tarkapanchanan. And has the void created in the college by the retirement of Bharat Siromani, Premchand Tarkavagis, and Taranath Tarkavachaspati been filled? How can one Chandrakanta supply the loss of so many scholars?

Nor does the college at the present time possess the prestige which it had under the Principalship of Vidyasagar and Sarvadhikari. What the cause may be, Pandit Nyayaratna's incompetency, the smaller attention which is now paid to the study of Sanskrit than before, or bad management, it is not the object of the present article to show.

During the 15 or 16 years that Nyayaratna has been the Principal of the College, he has done his best to increase the number of its pupils, and has earned the gratitude of all poor students of Sanskrit by providing, with the aid of wealthy men, for the free education in the college of a hundred boys. He will retire in February next, and the question now is who will succeed him? Will the post be given to a Bengali or to a European? If to a Bengali, what salary will he be allowed to draw?

Pandits Madhusudan Smritiratna and Chandrakanta Tarkalankar are also about to retire on pension, and who are to succeed them? It will surely be a sad day for the college and the cause of Sanskrit learning when these profound Sanskritists will sever their connection with that institution and leave no successors able to worthily fill the chairs which they have respectively occupied with so much glory to themselves and benefit to their country.

18. A correspondent of the same paper says that the first 63 pages of

HITAVADI.

Babu Dwaraka Nath Ganguli's  
*Kavigatha*.

Babu Dwaraka Nath Ganguli's *Kavigatha* (10th edition) have been appointed to be read by the candidates for the Middle Vernacular Scholarship examination of 1896. But the two editions published after that edition and



now procurable in the market differ materially from it, omitting as they do the piece entitled “পদ্মের মূল” (The Lotus Stalk), which ends at the bottom of page 63 in the 10th edition, and containing as they do four new pieces in its place, which end on page 72. Under these circumstances, the Director of Public Instruction should lay down up to what page the editions after the 10th are to be read. It is not easy to see why Dwaraka Babu has not reprinted the 10th edition when he saw it appointed as a text-book.

(e)—*Local Self-Government and Municipal Administration.*

PATRIKAR,  
Jan. 4th, 1895.

19. The *Pratihar* of the 4th January says that in inculcating on the Mufassal Municipal Commissioners, in the last Resolution on the Mufassal Municipalities, the necessity of providing a pure water-supply, the Lieutenant-Governor should have remembered that, with their present resources it is not possible for the municipalities to achieve the work without Government help. But Government follows a policy of parsimony in this direction. Take for instance the case of the proposed Berhampore water-works. The Maharani Swarnamayi having consented to bear the whole cost of construction of the works, the municipality asked for pecuniary help from Government to meet the annual cost of working. But Government refused the prayer, saying that such cost must be levied from the ratepayers in the shape of rates. The ratepayers, however, are quite unable to bear further taxation, and would rather drink impure water than pay a fresh rate for a pure water-supply. The Viceroy in his speech at the Medical Congress distinctly said that no suggestions for sanitary improvement could be entertained, the carrying out of which was beyond the pecuniary powers of the people. The Lieutenant-Governor, however, does not seem to think in a similar way.

(h)—*General.*

UCHIT VAKTA,  
Dec. 22nd, 1894.

20. The *Uchit Vakta* of the 22nd December says that the imposition of duties on Indian yarns will bring the cotton industry to a stand-still.

UCHIT VAKTA.

21. The same paper says that it is because the authorities at Benares themselves wilfully neglect their duties that the Musalmans who demolished the temple of Lat Bhairab have not yet reconstructed it as ordered by the former. Such negligence of the authorities in enforcing their orders will, of course, embolden the Musalmans and create dissatisfaction among the Hindus.

CHARU MIHIR,  
Jan. 1st, 1895.

22. The *Charu Mihir* of the 1st January has the following *anent* the imposition of the excise duty on cotton yarns in India:—

India may gain her interest, when it does not clash with any interest of England. But where India's interest conflicts in the smallest degree with that of England, she must cry in vain to gain her point.

The increasing poverty of India, consequent on the increase of her population, cannot be checked except by an improvement of her industries. But compared with foreign industries, Indian industries are still in their infancy, and they will certainly perish if, before attaining full development, they have to face their foreign rivals on conditions of equality. National industries in no country have yet attained perfection without the help of the Government of the country. It was therefore the duty of the English rulers of India to have carefully guarded her industries against premature death from foreign competition. In not doing this the rulers of India have failed in their duty towards the subject country.

BHARAT MITRA  
Jan. 3rd, 1895.

23. The *Bharat Mitra* of the 3rd January says that the Hon'ble Pheroz Shah Mehta's speech delivered at the sitting of the Council of the 27th December was worth hearing. He protested against the action of the Government authorities and official members. The latter were almost dumfounded at hearing the speech.



Sir Charles Elliott, who with much difficulty rose to contradict him, gave utterance to something which was not to the point.

### III.—LEGISLATIVE.

24. The *Dainik-o-Samachar Chandrika* of the 31st December has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec 31st, 1894.

Lord Elgin on the position of the Imperial Legislative Council.

Lord Elgin was in a great dilemma. On one side there was the order of the Secretary of State and on the other the prayer of united India. But he has had to act against the interests of India—of the country, that is, over which he has been appointed to rule. This must be a very embarrassing situation for a conscientious man. We can therefore very well conceive the difficulty of Lord Elgin's situation, pulled as he was opposite ways by considerations of policy and considerations of righteousness. But everybody is not John Bright, that he will be able to disregard political considerations for the purpose of being righteous. Lord Elgin has had to sacrifice righteousness to politics by agreeing to lay a duty on Indian yarns.

We can by no means approve of the doctrine of passive obedience which Lord Elgin would fain impose upon the members of the Legislative Councils in this country, and we will therefore criticise his explanation of that doctrine.

Lord Elgin repudiated the charge of cowardice that had been brought against the Government of India for obeying the order of the Home Government, and declared that the Government of India would always be guided by political considerations. His Excellency observed that the members of all legislative assemblies have to act according to the wishes of others. The members of the British Parliament, observed His Lordship, have to obey the constituents by whom they are elected as well as the leaders of their party. His Lordship contended that upon the same principle the members of his Council should obey without question the orders of Parliament—to which all of them owe their seats, the Council having been created by a Parliamentary enactment—as well as the orders of the Secretary of State, who is the conduit through which the orders of Parliament come out.

Thus Lord Elgin would impose this doctrine of passive obedience even on the non-official members of the Council, including such of them as may have been, like Mr. Playfair, elected by any particular association, for every one of these members too owes his seat to a Parliamentary enactment or to an order of the Secretary of State, who is a servant of Parliament. But even on the principle enunciated by the Viceroy himself, a member of the Council like Mr. Playfair should be allowed to vote according to the wishes of the association by which he has been elected; for a member of Parliament, observes His Excellency, is bound to obey his constituents. But let us apply the principle enunciated by Lord Elgin to the British Parliament. That assembly has been established by an order of the sovereign, and the ministers are the servants of the sovereign. And yet the members of Parliament reject ministerial measures at every step. Does the Government of India, again, itself carry out all the resolutions that are carried in Parliament? It did not carry out Mr. Paul's proposal for simultaneous Civil Service Examinations which was carried by a majority of votes in Parliament, because that proposal was not accepted by the Secretary of State, and it has now carried out the Parliamentary resolution for the imposition of a duty on cotton because it has been approved of by the Secretary of State. What then becomes of the principle that Parliamentary resolutions are to be invariably obeyed? Not to speak of the non-official members, even the official members are not, in our opinion, bound to obey every order of the Secretary of State. It is not at all right to vote against one's conscience, and we do not believe that all the members of Parliament vote against their conscience. If the case be really such as Lord Elgin has put it, the British Parliament ought to be regarded as Satan's Pandemonium rather than as the representative assembly of a civilised people. It is only because motions and measures are privately discussed and approved of beforehand, that the members of Parliament vote for motions made by their leaders. But cases of dissent from the views of Parliamentary leaders are far from uncommon. Lord



Hartington and Messrs. Chamberlain and Bright differed from Mr. Gladstone on the Home Rule question, and seceded from the Gladstonian party. In this way the Liberal Goschen has become a Conservative. Nor are the instances few or rare of Cabinet members differing from the views of their leader and withdrawing from the Cabinet. John Bright withdrew from the Gladstone Cabinet because he could not agree with his leader on the Egyptian question, and others have done the same on account of similar differences of opinion. Nor do the members of Parliament vote on all questions according to the wishes of their constituents. Will Lord Elgin then maintain that no member of his Council has the right to resign his office? When such resignation does no harm in England why should it do any harm in India? We are very sorry to see Lord Elgin encourage unrighteousness by the advice he has given to the members of his Council to vote against their conscience.

If the members of the Viceregal Council are bound to obey every order of the Secretary of State, they are also bound to obey every order of the Viceroy; for as the Secretary of State is the conduit for the orders of Parliament, so is the Viceroy the conduit for the orders of the Secretary of State. Thus there is an end to all independence on the part of the members of the Council, and the Council might as well be abolished altogether. Why keep up an empty show? Already the official members of the Council seem too much disposed to obey every order of Government, and after this doctrine of passive obedience enunciated by Lord Elgin, the Legislative Councils will become so many theatres for the acting of farces. Sir Griffith Evans would have the members of the Council take some degree of the responsibility for the measures introduced in it, but the Viceroy is for exempting the members from all responsibility, and vesting the entire responsibility in the Secretary of State.

Lord Elgin, who is an admirer of the Secretary of State, Mr. Fowler, has rebuked those who have attributed to that statesman an intention of pleasing Manchester. But the whole country is imputing that motive to Mr. Fowler. And how will Lord Elgin stop the mouths of the entire population? All the Secretaries of State for India have clearly confessed to an anxiety on the part of the Home Government to satisfy Manchester. As for Lord Salisbury, he has, as appears from the papers published in the gazette, plainly stated that it is not at all proper to levy a duty on English goods in India, which is directly governed by the English Government, or, in other words, is unlike the colonies devoid of all independence. There is no denying that the cotton duties were abolished with a view to please Manchester, and that they could not be revived last year owing to the opposition of Manchester. All Secretaries of State have indeed attempted to deny this, and have professed a pure concern for the good of India, but their attempts have not succeeded. Lord Elgin's defence of Mr. Fowler is not a successful one. Lord Elgin says that the orders which the Secretary of State passes in England, in accordance with the views of Parliament, are to be obeyed in an unquestioning spirit. But he says at the same time that no man is worthy of the office of Secretary of State who cannot show respect for justice on all occasions. What becomes then of Lord Elgin's doctrine of unquestioning obedience to all orders of Parliament, if, in his opinion, obedience to all such orders on the part of the Secretary of State, without regard to their justice or injustice, amounts to a violation of justice? And was respect for justice shown only by the rejection of the proposal for the holding of simultaneous Civil Service Examinations—by the doing of a thing, that is, which was injurious to India? All-powerful, indeed, is politics, for it is in the interest of politics that even Lord Elgin has made such utterances as these!

Lord Elgin would have us understand that the proposal for the re-imposition of the duty on cotton was rejected last year by the Secretary of State, because it had not then become indispensable as at present, and because, if the duty had been then imposed, the retrenchments, that have been made in all directions by Government, would not have been effected. But is not this a reflection on the Government itself? Is waste of money permissible simply because the state of the finances admits of it? Ten months ago the Secretary of State declared that the time had not come for imposing a duty on cotton, and the Government of India agreed in that view. The Secretary of State now declares that the time has arrived for the imposition of a



cotton duty, and the Viceroy says *ditto* to him. The Viceroy has not explained why it was immature *then* to revive the duty and why it is proper *now* to revive it. What we understand is that it was immature then to lay the duty because Manchester was dead against it, and the time has now come for laying the duty because Manchester has somewhat softened since that time, and because India has made, against the exemption of English piece-goods from duty, a protest which the Secretary of State does not consider it safe to disregard. In these considerations a compact has been made with Manchester to this effect—"Allow us to lay a duty on your piece-goods and we will lay a duty on Indian yarns." And it is because such a compact has been made that it is now declared that the time has come for laying a duty on cotton. Is this justice? Try as hard as he will, Lord Elgin cannot exculpate the Secretary of State.

In reply to Sir Griffith Evans' statement that the Secretary of State had not been able to make out a case for the imposition of a duty on Indian yarns up to count 24, Lord Elgin replied that the Secretary of State had concluded from the papers that had been sent from India that to exempt from duty Indian yarns up to that count would be to give an undue advantage to Indian yarns and piece-goods over English yarns and piece-goods. But all those papers have been published in the gazette, and they all advocate the exemption of Indian yarns generally—of Indian yarns up to count 24, at any rate. And yet the Secretary of State, sitting in England, has come to the conclusion that it would be unjust to exempt Indian yarns up to that count, and the Viceroy declares that the Secretary of State is right in his conclusion. Where was then the need of the Finance Minister taking the trouble of writing a minute on the subject?

Finally, Lord Elgin requested the members of his Council to vote for the Bill as it was, as in case of the exemption of Indian yarns up to count 24, the Act would be vetoed by the Secretary of State, and Indian finance would then remain as embarrassed as ever. All the official members complied with this desire of the Viceroy, except Mr. Stevens, who could not bring himself to vote for the measure, and who therefore, though unable to vote against it for the sake of his service, declined to vote at all. We are glad to see that the non-official members, to a man, refused to obey the Viceroy's unjust direction. If we exclude the Viceroy's vote, the Bill was passed by a majority of one vote only. The people of this country, and those Englishmen who are not anxious to please Manchester, will see the injustice of the principle enunciated by the Viceroy in the Council, as well as the injustice of laying a duty on Indian yarns. Lord Elgin, as well as Sir Charles Elliott, said that the rejection of the Bill by the Secretary of State would be very injurious to India. We, however, believe that the rejection by the Secretary of State of a measure approved of by all India and by all the members of the Viceregal Council, official and non-official, would have resulted in India's good in a short time, if not immediately. For that good India could well have borne a slight increase of its financial strain. But, alas, the experiment was not tried!

25. The *Burdwan Sanjivani* of the 2nd January has the following:—It is clear from the speech of His Excellency the Viceroy in the meeting of the Imperial Legislative Council, in which the Tariff Bill was passed, that the

The position of the Imperial Legislative Council.

question of the imposition of an excise duty on Indian yarns was not discussed in an independent spirit. This unjust measure could not have received the assent of the Governor-General, if the members of his Council had been able to express their free and independent opinion on the question. The Viceroy was compelled to give effect to the order of the Secretary of State. But it is not easy to see why this Legislative Council should be maintained at all, if its only function be to pass, without any exercise of independent judgment, all those laws which the Secretary of State may require it to pass. All the members of the Council are wise and experienced men who command the respect of the people. If their power is thus curtailed, and if they are not allowed to act according to the dictates of their reason and conscience, they must feel their position a humiliating one. The Government of India ought not to treat such respectable men in such a way. The ten members of the Council are deserving of thanks who raised their voice against the unjust order of the Secretary of State, though in vain. This duty on Indian yarns will certainly increase the

BURDWAN SANJIVANI  
Jan. 2nd, 1895.



Government revenue, but it will deal a deathblow to the cotton industry of India.

DARUSSALTANAT  
AND URDU GUIDE,  
Jan. 3rd, 1895

26. In the course of a few remarks on the Viceroy's speech in the Legislative Council, the *Darussaltanat and Urdu Guide* of the 3rd January says that His Excellency has at length given it out that the members of his Council are not free to support a measure which they consider good, and that it is their bounden duty to abide by any decision which is arrived at by the Secretary of State and his Council. The Viceroy might as well have said that the Viceregal Council of India is a farce. What, then, is the use of keeping a Council in India which costs thousands of rupees every year?

HITAVADI,  
Jan. 4th, 1895.

27. Referring to Lord Elgin's doctrine of passive obedience to all orders of Parliament, the *Hitavadi* of the 4th January writes as follows:—

The position of the Imperial Legislative Council.

Did the Government of India obey the orders of Parliament prohibiting the enforcement of the Contagious Diseases Acts in cantonments, and requiring simultaneous Civil Service Examinations to be held in England and in India? That Government obeys the orders of Parliament and the Secretary of State only when such orders are advantageous to itself and injurious to the people, and refuses to obey them when they are otherwise.

Again, if all orders of the Secretary of State are to be obeyed without question, where is the good of maintaining the Council at all? Let the Council be abolished, and let it be plainly declared that the Indians are living under an arbitrary Government. Civilized nations will then know clearly what the position of the Indians is, and the Indians will be spared the cost of maintaining a useless and expensive Council.

The result of the debate on the Cotton Duties Bill points to a necessity for the reconstitution of the Council so that the number of the non-official members may be equal to that of the official members. The main object of the Council is to establish good administration in the country and to promote the welfare of the people. But did the Council fulfil that noble object by its decision about the Cotton Duties Bill? What is the object it has gained by laying a duty on Indian yarns above count 24, except satisfying Manchester? It has rejected the unanimous prayer of India. All this makes us doubtful of the real object of the establishment of the Indian Legislative Councils.

SANJIVANI,  
Jan. 5th, 1895.

28. The *Sanjivani* of the 5th January has the following:—

Lord Elgin on the position of the Imperial Legislative Council.

Lord Elgin has enunciated a strange policy in giving his support to the Cotton Duties Bill. Failing to meet the arguments advanced by the non-official members in opposition to the Bill, Lord Elgin laid down the principle that not only the Viceroy and the official members of his Council, but the non-official members too were in duty bound to act in obedience to the Secretary of State's order in disregard of their individual convictions. Such a horrible policy was never laid down by any other Viceroy, and even the *Pioneer* and the *Englishman* are protesting against its enunciation. It is clear that in the matter of this Bill Lord Elgin was placed between the two horns of a dilemma, namely, whether he would sacrifice his conscience and support the Bill, or follow his conscience and reject the measure. And his theory of the duties and obligations of his Council clearly shows which side His Lordship chose to take up. But if His Excellency had with his Councillors stood up for the other side, and submitted their resignation rather than pass the Bill, a very noble example of force of character would have been set to the world. In this connection, the writer cannot help asking the Viceroy, how is it that in the matter of the Civil Service Examination question the Government of India did not consider it their duty to render implicit obedience to the orders of Parliament? The Government of India seems, after all, to be following a very accommodating policy indeed.

SANJIVANI.

29. The same paper says that a perusal of the discussion which took place in the Legislative Council on Mr. Fazulbhoy Visram's motion, that the limit of exemption from duty be raised from 20 to 24, fills one with delight and hope even in the midst of defeat. All the non-official members present made common cause in opposing the Government's proposal to fix the limit at

The debate on the Cotton Duties Bill.



20. But among them, Sir G. Evans, Mr. Phirozshah Mehta and Mr. Visram, brought the Government into a perilous situation, from which nothing but the absence of two non-official members, the Maharaja of Ajodhya and Mr. Iyengar, could have delivered it. Though all the official members were present, Government secured only 11 votes, while the opposition secured 9. Mr. Stevens, though an official member, distinctly supported the contention of the opposition, and withheld his vote. The whole Government service of to-day cannot point to another such upright and conscientious officer as Mr. Stevens. Babu Mohini Mohan and Prince Sir Jahan Kadr did not speak much, but both of them voted against Government, and therefore deserve the thanks of the country. Mr. Mehta's fearless and outspoken speech proved too much for Sir Charles Elliott's patience, who could hardly hide his feelings under a veil of words. Last year Babu Rashbehari Ghosh's pungent speech drove Sir Charles to an outburst of ill-feeling against the Bengalis, and this year His Honour is smarting under the pungent remarks of a Parsi gentleman.

30. The *Dacca Prakash* of the 6th January has the following in connection with the proposed amendment of the law relating to the restitution of conjugal rights:—

Object of the proposed amendment of the law relating to the restitution of conjugal rights.

The absence of female liberty in India is felt as a great inconvenience by the sahibs here. There is female liberty in Burmah, and the sahibs there have therefore every opportunity of getting Burmese women to live with, and, as the Chief Commissioner of Burmah said the other day, the majority of them do live with such women. In India, therefore, they labour under an inconvenience in this respect, and they want to have this inconvenience removed. Though they can in this country freely cohabit with cooly women, the moral and physical ugliness of the latter makes their company most undesirable. This being so, the sahibs are anxious to break through the barriers which have hitherto kept them excluded from the company of native women of respectable classes. As a step in this direction, they want to reduce the punishment of the women who refuse to live with their husbands, in order that, freed from the control of their husbands, they may at their pleasure seek the society of fresh lovers. The Western nations, whose civilizations date only from yesterday, are now in their ignorance, anxious to demolish the safeguards which the Hindus, after an experience extending over lakhs of years, devised for the protection of their society. Every right-minded man is pained to see the scandalous developments of conjugal life among Western nations and the number of illegitimate children among them, and yet the sahibs will not rest until they have forced their own abominable customs on the people of this country. The Indians are a conquered people and have not the means of resisting the wishes of their conquerors, but the time is not probably far off when the Western nations will have to accept Hindu manners and customs for their model and to reconstruct their society after that model, and when the injuring of those manners and customs will come to be regarded among them as a sin.

DACCA PRAKASH,  
Jan. 6th, 1895.

31. The *Darsak* of the 6th January is sorry to see a Liberal Viceroy express the opinion on the duties of the members of his Council which he has expressed. A man who does the bidding of his constituents against his conscience is not worthy of a seat in any assembly—not to speak of Parliament—and it is impossible for such a man to command the respect of the public. The principle enunciated by Lord Elgin will, if acted upon, prove fatal to representative government and disastrous in its consequences to the country.

DARSAR,  
Jan. 6th, 1895.

32. The *Dainik-o-Samachar Chandrika* of the 7th January, has the following remarks on the proposed amendment of section 260 of the Code of Civil Procedure:—

The proposed amendment of section 260 of the Code of Civil Procedure.

It is true the Bill proposes to give the Judge the option of inflicting fine or imprisonment on the recalcitrant wife. But considering that most Indian Judges are either Europeans or Anglicised Babus,—both advocates of female liberty,—it is not difficult to see that the proposed amendment, if carried, will become an encouragement to Hindu wives to leave their husbands. And one Hindu wife getting this encouragement will be a temptation to a thousand others.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 7th, 1895.



People who say that the provision of the existing law requiring the imprisonment of a Hindu wife who refuses to live with her husband has not the sanction of the Hindu Shastras, but is an innovation introduced from English law, are either ignorant of the Shastras or are wilfully endeavouring to mislead others. To say that the Hindu Shastras, which enjoin a wife never to leave her husband, though he be a most unworthy, sinful, diseased, and hateful creature, but always to look upon him as her only lord and god, and to the best of her ability to serve him, no matter how he wishes to be served; and which provides that the wife who disobeys her husband should be caused to be devoured by dogs,—to say that such Shastras do not approve of the imprisonment of recalcitrant wives, but encourage them in a career of insubordination, is not only most stupid, but would, if it had been said under the Hindu rule, have brought down upon the man who said it the punishment of having his tongue lopped off.

The people who are now advocating this change in the law regarding conjugal rights are the very same who advocated the passing of the Consent Act. These people are not Hindus, and it is they who were snubbed by Lord Elgin for demanding an amendment of the law relative to religious endowments. If Lord Elgin who has so recently refused their prayer on the latter question now accedes to their prayer for an amendment of the law relating to conjugal rights, people will suspect that His Excellency has some motive in granting their prayer. The suspicion will be that the amendment has been passed in obedience to instructions from England. Lord Elgin himself, if he does not conceal the truth, will have to admit that it is at the request of the so-called philanthropists of England that the Government of India has to encourage Hindu wives in leaving their husbands. But it is hoped that, rather than make such a humiliating confession, His Lordship will withhold his assent from the Bill, even if it is approved by the Select Committee.

Everybody who wishes to be included within the pale of Hindu society must observe and adhere to its manners and customs. Those who cannot do so must stand outside its pale. Hindu society will not force these people to enter its precincts. Those who being included in that society desire to violate its customs, and try to induce others to violate them, are, under the injunctions of the Shastras, deserving of the punishment of death. Advice given by such people should not be listened to by Government. As for the advice of those who are not Hindus by birth, and who have nothing to do with the Hindu religion and Shastras, Government should reject it as coming from men who have no right to give it.

The writer is not concerned about the Muhammadan community. The proposed amendment cannot much affect a community in which the custom of divorce prevails. It is the Hindu community, who have no divorce among them and who look upon chastity as the highest virtue of a woman, and upon marriage in no other light than as a rite which secures to a man the spiritual services of his descendants, that will receive the severest shock from the proposed amendment, and it is for that reason that that community has already raised its voice of protest against it. It is hoped that the Select Committee to which the Bill has been referred will not fall into the mistake which was committed by the Select Committee on the Consent Bill, but will take due note of Hindu feeling in regard to the measure. In the Select Committee on the Consent Bill, it fell to Sir Romesh Chandra to fight single-handed for the Hindus. But it is hoped that in the present Committee Babu Mohini Mohan will not be the only man to plead for the Hindus. It is still to be hoped that Sir Alexander Miller will withdraw the Bill and reassure the Hindus.

SULABH DAINIK,  
Jan. 8th, 1895.

The position of the Imperial  
Legislative Council.

33. The *Sulabh Dainik* of the 8th January says that, after what fell from the Viceroy in the course of the debate on the Cotton Duties Bill, it must be clearly understood that the Secretary of State's will is supreme in the government of this country, and that justice, reason, truth, and conscience are nothing before his will.

Who says that Lord Elgin is not a shrewd man? How nicely did His Excellency argue out his point! By stating that in the matter of this Bill the Secretary of State's opinion had *probably* the approval of Parliament, his Excellency tried to increase the importance of that opinion, and at the same



time left a loop-hole for his own escape. Why did Lord Elgin make such an attempt to deceive the public? The writer knows that, whomsoever else the Parliament may control, it has no power over the India Office. This has been clearly proved by the Secretary of State's action in the matter of the simultaneous Civil Service Examinations question.

The Viceroy gave the assurance that in the hands of the Secretary of State the interests of this country were perfectly secure. But are these signs of the security of Indian interests in the hands of the Secretary of State—that the Indian treasury is daily growing emptier, the commerce and industry of the country are gradually dwindling, the public peace is being frequently broken, frontier wars are incessantly going on, the people are dying of starvation, and public money is being spent like water? By saying that Indian interests were secure in the hands of the Secretary of State, did Lord Elgin mean that India had not yet fallen into the hands of Russia, or that it had not yet been drowned in the waters of the deep sea? The Viceroy may consider India secure; but India has been, as a matter of fact, drained dry.

Was it not surpassing shrewdness in Lord Elgin to inculcate on the members the necessity of acting in obedience to the Secretary of State's order by telling them of an analogy between their position and the position of the members of Parliament?

Let the public now judge whether the writer was not correct in saying sometime ago that there was no longer any necessity for a Viceroy and a Legislative Council. The members of the Council have now been instructed to leave their conscience, convictions, and sense of justice outside the Council chamber. In that chamber everybody must act on the principle of *ap-ké-wasté*. And the Viceroy, too, must act on the same principle. May it not be asked after this, whether India really wants such a Viceroy, or a Viceroy who is a mere puppet in the hands of the Secretary of State?

34. Referring to the case of Hosainuddin of Backergunge, in which the

The sentences of death and transportation.

sentence of death passed upon the accused by the Sessions Judge was commuted to one of transportation for life, the *Dainik-o-Samachar Chandrika* of

the 9th January says that though the law provides two sorts of punishment for the crime of murder, namely, hanging and transportation, and leaves it to the Judge to determine which punishment should be inflicted in particular cases, Sessions Judges almost as a rule make no such discrimination, but pass the extreme sentence. Considering that in a good many murder cases, reasons like those given by the High Court Judges in the present case can be assigned for passing the lesser sentence, and that Sessions Judges do not generally exercise the discrimination which the law requires them to exercise, it would be advisable to state distinctly in the law in what cases the sentence of execution and in what the sentence of transportation should be passed.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 9th, 1895.

#### VI.—MISCELLANEOUS.

35. The *Sulabh Dainik* of the 3rd January says:—

The Viceroy of India.

The public judge of the comparative merits of this or that Viceroy only because they are ignorant of the fact that the Viceroy of India is a great cipher and is as unsubstantial a thing as a geometrical point. The Viceroy is nothing but the conduit pipe of the Secretary of State. The public were astonished to hear Mr. Phillips describe Mr. Halifax as his conduit pipe. But, rightly viewed, every official in this country is a conduit pipe of another,—only some of them give out the water they receive, while others retain it within. We have always known the Viceroy for a conduit pipe, and have therefore never thought it fair to criticise his measures. The Viceroy is good when the Secretary of State is good, just as a tree is firm when its roots are firmly fixed. The *Englishman* and the *Pioneer* are very angry with the Viceroy for frankly owning himself a servant of the Secretary of State. Sincere and nobly descended as he is, he is an utter stranger to duplicity and has therefore frankly explained his true position. We are glad at this frank admission on the part of the Viceroy.

The Viceroy receives an annual salary of two and a half lakhs of rupees, and a considerable sum is also spent in the shape of his exodus to Simla, tour

SULABH DAINIK,  
Jan. 3rd, 1895.



expenses, &c. The question is, what is the good of keeping a Viceroy at such an enormous cost whose only function is to act as a second fiddle to the Secretary of State?

BANGANTVARI,  
Jan. 4th, 1895.

36. The *Banganivasi* of the 4th January is glad to see the name of Babu Yogendra Chandra Mitra of the Calcutta Police in the list of New Year's Day honours. Babu Rai Yogendra Chandra Mitra, Bahadur. Yogendra Chandra has gained the approbation both of his department and of the public by his tact and uprightness in the discharge of his duties. Everybody will be glad to see merit recognised in him. No native officer of the Police Department ever before received such recognition at the hands of Government. May Yogendra Chandra live long as a glory of his country!

SUDHAKAR,  
Jan. 4th, 1895.

37. The *Sudhakar* of the 4th January says that the Hindus prayed for the prohibition of cow-slaughter at Bareilly, and the Musalmans, in their turn, prayed that the Hindus should not be allowed to celebrate marriages and other festive ceremonies on the days of their mourning during the Muharram; or should not, at any rate, be allowed to perform those ceremonies to the accompaniment of music. Government has now decided that the Musalmans should not, except with the permission of the Magistrate, slaughter cows in localities where cows were never slaughtered before, and that the Hindus also should not celebrate marriages, &c., to the accompaniment of music on the days of mourning during the Muharram. This decision must appear perfectly impartial to everybody. If there is anything wrong in this decision, it is the Hindus and Musalmans who are to blame for it, and especially the former, because they requested Government to interfere with a religious practice of the Musalmans. We do not, however, pronounce the Musalmans perfectly blameless in this matter, for we think it wrong on their part to seek to interfere with the holy ceremonies of the Hindus.

Some Hindu editors are dissatisfied with this order of Government. But the Hindus have themselves to thank for this order. Why did they go to Government for redress instead of compounding the differences by mutual agreement as heretofore?

EDUCATION GAZETTE,  
Jan. 4th, 1895.

38. A correspondent of the *Education Gazette* of the 4th January has the following:—

The Indian Medical Congress.

It is not a little surprising that the Indian Medical Congress, which talked of so many things, did not think it necessary to enquire into the causes of the prevalence of malaria in this country and into the remarkable efficacy of native medicines in some of the diseases prevalent here. We cannot help thinking that the foundations of a really good work would have been laid if there had been even one man of high talent among the delegates to that Congress. American doctors have adopted many drugs of remarkable virtue from the savage Red Indians, and have introduced the use of some of those drugs all over the world. Some English doctors of former days had sufficient scientific zeal to enquire into the efficacy of native drugs, and they adopted valuable medicines, like *kurchi* and *bel*, into the British Pharmacopoeia. The present race of English doctors is sadly wanting in such zeal.

Dr. Harvey proposed the raising of a crore and-a-half of rupees by the levy of a poll tax of one anna for the purpose of appointing additional doctors. But to raise such a large sum in this way, it would be necessary to tax 240 millions of people, not excluding even beggar boys. A doctor should do well to confine himself to medical topics. Great as is the efficacy of allopathy in the cure of diseases we have yet to know that it comes within its province to feel the financial pulse of a Government and to prescribe remedies for financial deficits. Would it not be better for a great man who sets himself up as an amateur financier to propose a tax on the rich rather than on the poor?

We had written so far when we learnt that Dr. Hart had stated in the Congress that without a total abolition of the *kaviraji* system there was no hope for the good of India. Aye, forsooth! There were, it would seem, no men in this country before the advent of allopathy, and that the present Indian population has sprung up in consequence of the remarkable virtues of quinine! It is said that the native doctors, too, applauded this idea of Dr. Hart's. Why



not, then, hang the whole race of *kavirajes* at once, and bring ten vesselfuls of English doctors and let them loose over this country? If that is done, not only will malaria vanish, but the lives of the people, and with those lives the whole fund of Government will also vanish, and there will be thus an end of all difficulties.

39. The same paper says that the President of the Congress, Mr. Webb, would have done well if he had not instituted a comparison between the people of Ireland and the people of India. For though it may appear strange and incomprehensible to a European, freedom in the practice of their own religion and social customs is the only freedom which is valued by the loyal, contented, and spiritually-minded Indians with their eyes fixed on the world to come. And the English Government has wisely left them in undisturbed possession of that freedom. Political subjection they do not feel at all, for it is in their nature to obey the sovereign in matters political.

EDUCATION GAZETTE,  
Jan. 4th, 1895.

40. The *Hitavadi* of the 4th January says that a handful of strait-laced moralists caused great annoyance by insisting on the exclusion of Mr. Norton from any share in the proceedings of the Congress. Their objection having been overruled, they left the Congress *pandal* in a huff. But they should have considered that Mr. Norton has been already sufficiently punished for his guilt, having irrevocably spotted his fair fame. One could have fairly objected if it had been proposed to make Mr. Norton the priest of some shrine or the head of some religious community; but it is the very height of absurdity to deny him for ever the gratification of the noble instincts of his soul and the privilege of taking a part in movements for the public good. Such intolerance cannot fail to create a suspicion of hypocrisy on the part of those who display it. There was, indeed, some excuse for Miss Müller, who naturally thinks that political agitation is carried on in India in the same way as it is carried on in England, and who has no idea of the loss the Congress will suffer by losing the support of Mr. Norton. But there is no excuse whatever for those who followed her example.

HITAVADI,  
Jan. 4th, 1895.

41. The same paper says that the title of "Mahamahopadhyaya" has been honoured by being conferred upon Pandit Madhusudan Smritiratna of the Calcutta Sanskrit College, and that it is glad to see the Police Inspector, Babu Jogendra Chandra Mitra, made a Rai Bahadur.

HITAVADI.

42. The *Bangavasi* of the 5th January says that Mr. Naidu accounted for the non-attendance of Musalmans at the Madras Congress by stating that the Congress, being an eye-sore to the Government, the Musalmans hoped to gain the favour of the authorities by not joining the movement and by doing acts of positive hostility to it. But was this statement worthy of one of the leaders of a movement which has for its object the unification of, and the establishment of friendly feelings between, peoples of different creeds and nationalities inhabiting this vast empire? It does not certainly indicate a liberal heart to suppose that there is an evil motive at the bottom of everything which wounds one's own vanity. Mr. Naidu must be blamed for speaking thus of the Musalmans; and his speech will tend rather to aggravate than to diminish the existing ill-feeling between Hindus and Musalmans. It is better for one who does not know how to speak discreetly, not to speak at all.

BANGAVASI,  
Jan. 5th, 1895.

43. The *Dacca Prakash* of the 6th January complains that not a single resident of East Bengal has been given a title this New Year's Day. There was a rumour that Babu Kaliprasanna Ghosh and Srimati Jahnavi Chaudhuri would receive honours. But does merit which never condescends to flatter Englishmen ever get its reward?

DACCA PRAKASH,  
Jan. 6th, 1895.

44. The *Hindi Bangavasi* of the 7th January says that Sardar Jwalla Singh is a wealthy man in the Punjab. His father assisted Government with money and service during the sepoy mutiny and was prepared to help Government during the last Afghan war. But Jwalla Singh has not, up to this time,

HINDI BANGAVASI,  
Jan. 7th, 1895.



been favoured with any title, while several other persons of the same province whose claims upon Government are nothing compared with the Sardar's have been graced with various high-sounding titles. Government ought to take the Sardar's case into its consideration.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 8th, 1895.

45. The *Dainik-o-Samachar Chandrika* of the 8th January is glad to see

The title conferred upon Babu  
Durgagati Banerjee.

Rai Durgagati Banerjee Bahadur, the principal  
officer in the Calcutta Collectorate, made a C.I.E.

The Rai Bahadur has long established his claim to such an honour by meritorious service in various capacities—as a Deputy Magistrate, as a Personal Assistant to Divisional Commissioners, and generally as an officer of Government. For this he was made a Rai Bahadur before, and has been made a C.I.E. now. Who does not rejoice to see merit rewarded? Though filling a high official position, Babu Durgagati pleases everybody by his courtesy, and high office has not made him vain or arrogant. He belongs to a very respectable family, and he is not likely to go wrong under the intoxication of a small honour.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 12th January 1895.*